

Correspondence of the N. Y. American.  
Texas!

WASHINGTON, Nov. 24th.

You must prepare your renders for a thorough and earnest advocacy of the annexation of Texas in the President's message. It is not to be a mere fire-brand, tossed by the President without a party, into the midst of political organizations both alike distrustful of and despising him, but is the result of deliberate councils, in which the southern prepossessions of the President, and of his most confidential adviser, Mr. Upshur, concur with the common sense of personal advantage, from urging this measure.

They are both in earnest, and will assuredly push this favorite project with all diligence and zeal.

The ground upon which it is hoped to carry popular sentiment is, that Great Britain has made such demonstrations in favor of the abolition of slavery in Texas as will, if successful, give her complete ascendancy in the councils of that State—and render it virtually a tributary to British commerce and aggrandizement. Then, again, it is to be urged that danger will arise to the institutions of the South by the proximity to a free State, and the one so soon growing State, in a climate milder than that of our own southern country—where a colored skin and freedom shall no longer be incompatible—and the whole nation, the United States at large, are to be called upon to defend slavery, although the right is denied to them by the same parties, to take any steps toward abolishing it.

For one, I do not hesitate to say, that the annexation of Texas to this Union, so contrary to the understanding with which it was originally formed, and so subversive of the principles it was designed to cherish and promote, would in fact amount to a dissolution of the Union.

The thirteen colonies were inhabited by men whom common sufferings before the revolution, and common perils and glories during the revolution, had knit, as it were, into one homogeneous mass; and when at the close of a successful war, they had to deliberate about a form of government that should be congenial to all, and supreme over all, they did

as brethren of the same family, as members one of another, and the result was our present glorious Constitution, made not to extend and perpetuate slavery, but for the management of liberty. From the necessity of the case, indeed, and in the spirit of compromise that belonged to the occasion, and to the holy ties that bound all together, the institution of slavery as then existing, was recognized; but only incidentally, and so to speak, exceptionally,—and always as an institution transient, and of which the end was looked for. Thus the Union was the view of the clauses in the Constitution, that have reference to slavery,—as might, if needful, be abundantly proved. But now, instead of the exceptional character of these clauses, they are represented as the key-stone of the arch, and it is even contended that unless we go on indefinitely multiplying slave States, and extend the rule and the region of slavery, we are unfaithful to the Constitution and unjust to our co-partners.

To this view of the Constitution is an appeal to be made, in behalf of the annexation of Texas, and such view of the Constitution I consider as tantamount to its dissolution.

Upon this head the argument is so clear and strong, and runs, moreover, so much in unison with the public sentiment of the world upon the subject of slavery, that I should not much fear the result of the project of the annexation, if it be deemed a *bona fide* war, and with reference to the intentions or permissions of the Constitution. But the real danger is from the appeal that will be made to the pride, the prejudices, and the jealousies of the American people, against what will be represented as a new and offensive inclusion of the name of England, and of her disposition to meddle with our institutions. I know the sensitiveness of the country to any such appeals, and I fear, I confess, what I must call its *cowardice*, where a foreign nation, and especially England, is supposed to be in any wise the adverse party.

The odium attached to those who opposed the last war was so great, that henceforth the danger is that

we may be urged heading into measures of hostility or inevitably leading thereto, without consideration or opposition.

It is against the view of the Texas case I would forewarn you and your readers, for Texas can never be admitted to this Union except under cover of the stalking horse of British ambition and British influence.

Forewarned, forearmed.

TEXAS. We are glad to perceive, by the following paragraph, that our southern brethren are not all tyrants on the question of the annexation of Texas. There are indications that a strong feeling of hostility to the measure exists even in the slave States. The Norfolk, Va. Herald says:

The report is current that a proposition to annex Texas to the Union will be brought before Congress at the ensuing session of that body. It may or it may not be so; but should the annexation take place, it will be fatal to the interest of the South; and we warn the people of the southern States to examine the subject well, before they permit their prejudices or political feelings to be taken captive by scheming politicians or speculators.

☞ Southern dust-throwing and humbug!

Leaving abolitionists and fanatics out of the question, we can imagine no national motive which should induce the people of New-England to prefer that Texas should be under the controlling influence of Great Britain, rather than annexed to the United States; and it is in this shape that the question will ultimately be presented to them for their decision. That it is the design of Great Britain to acquire such controlling influence, that there is every likelihood of her accomplishing her design, unless speedily arrested, is to our minds already demonstrated, and the evidence to be adduced before the nation will be found irresistible.—*Madisonian*.

The U. S. schr. of war Flirt arrived at Galveston on the 17th inst. from Norfolk, with despatches from the U. States government to Gen. Murphy, the American Charge d'Affaires, and it is presumed these despatches relate to this subject,—[the interference of the United States to prevent the consummation of British designs upon Texas.] We are aware that Gen. Murphy is in possession of information derived from respectable sources, that will excite more astonishment and alarm in the American cabinet, than the speeches of Lord Brougham and Aberdeen. This much we think is certain, the fears of the people of the southern States, that the object of the abolitionists in England is to dissolve the Union if necessary to effect the abolition of slavery, are well founded, and we believe the documents obtained by Gen. Murphy here, and those obtained by Gen. Thompson in Mexico, will furnish evidence of the intention of Great Britain relating to Texas, that will convince the American statesman that there are but few slaves in the world, who do not feel the evil. Whenever the Congress of the United States shall by a resolution permit Texas to become a portion of the Union, all difficulties will be instantly settled. For the government of Texas is compelled by the express instructions of the people to ratify the annexation whenever the U. S. gives its consent. If the statesmen of the United States, therefore, desire peace, let them at once advocate the annexation of Texas to the Union. They can accomplish more towards the advancement of the honor and prosperity of the Union States, by effecting this great measure, than by lavishing seas of blood, and mines of treasure, or floods of ink, in a war of aggression or denunciation against Great Britain.—*Houston Telegraph.*



# Concordance of the Journal of Commerce. The Question of Annexation.

WASHINGTON, Nov. 27, 1843.  
The annexation question has formed a topic of much conversation. The northern members here say that there will be no annexation of Texas, and that the only way to remove the evil of slavery is to remove the cause of it. In this case, the discussion will be nugatory.

It is a matter of regret that the subject cannot be calmly considered. If it should be, it might, perhaps, be made to appear that the annexation of Texas is a measure provisionally offered to remove far from us the evil of slavery, and gradually and peacefully, not 'by blood,' as Mr. Adams intimates, to extinguish it forever; and that, too, in a manner most favorable to the interests, habits and disposition of the slave. It might be made to appear that, in exchange for Texas, the galaxy of the free States would gain Virginia, Maryland, Kentucky, Tennessee, Missouri, and the Carolinas; that it would concentrate in a genial climate a slave population, where, flourishing in rank luxuriance, it would soon become predominant, and finally, in the natural order of events, form the centre of a free black empire, with Cuba as an outpost, and the Mexican States as allies.

Another bugbear in the estimation of southern slaveholding interests and influence in the general government. A glance at the returns of the late census will show how idle is this apprehension. It will show the prodigious strides of the free North—where a region so to be powerful enough to overwhelm and overwhelm the influence of all the Atlantic States, both slaveholding and non-slaveholding.

But in whose wisdom was the notion conceived that the southern influence is a malign influence in the national councils? The Southern States, in all times of trial, have been found as faithful to the Constitution, as much devoted to the principles of constitutional order and law, as the Northern States. The evil, if an evil it is, is not in the Southern States, but in the Northern States, where the slaveholding influence is less felt at the South than at the North, and the danger of violent popular convulsions, tending to, and intended for, the overthrow of all moral and political institutions, will come upon the North before it reaches the South. The position and interests of the Southern States necessarily render the policy conservative and antagonist to the more consolidating tendencies of Northern interests; and in this condition of things, consist the safety and harmony of our system.

But, again, it is urged that the annexation, by treaty, is unconstitutional. I would like to know how Louisiana was acquired, and Florida acquired, and Texas lost, but by treaty.

These reasons do not, however, necessarily lead to the conclusion that Texas ought to be annexed to the Union. The project may be impracticable, or it may prove to be unnecessary; but the arguments so confidently put forth against its consideration, seem to be insufficient and absurd.

The following extract from the Nashville Gazette, contains sentiments which, we trust, will meet with a hearty response from every friend to his country's welfare, let his views of slavery or party politics be what they may:

As patriots, as friends of our beloved republic, who love and reverence the land where Warren fell and Sumner bled, that we might live a free and happy people, it is our duty to unite heart and hand in opposition to this atrocious measure, fraught with the complete annihilation of all wretched rights, on the one hand, and the ascendancy of the South in the councils of our nation, on the other. We hope and sincerely trust that there will be no trucking on the part of our northern representatives, when this mighty project shall come up before them in all its 'questionable shapes.' There let politics be for the time forgotten; and duty to themselves, their consciences and their common country, reign paramount to every sordid purpose and intent of their hearts. The evils that will be entailed upon the North by the admission of Texas into the Union, are incalculable—great, vast, beyond all human comprehension. We have no need of this. Our territory is already too large for national prosperity; and even now, civil feuds, arising from sectional interests and local feelings, are constantly saluting our ears. Admit Texas, and it will only add fuel to the flames.

THE TEXAS MOVEMENT. The Madisonian, which is the President's organ, continually urges the annexation of Texas, and intimates that the project is to be made a hobby on which the present administration hope to ride into office again. We believe the President will find Texas more of a millstone than a feather. There is not a spark of true American feeling which does not loathe the thought of connection with the abandoned state. It would be worse than the old custom of tying the dead body to the living. We hope the vigilance of the friends of freedom will not be wanting in this crisis.—N. Y. Eccelestia.

The tone of public opinion in Texas appears favorable to annexation. The Houston Telegraph says:

'We mentioned, some weeks since, that we believed if the people of Texas were called upon to vote upon the question of annexation, the vote would be almost unanimous. The editor of the Reddander, expressing a similar opinion, says: "We doubt not, (so strong is the tie which binds men to the land of their nativity), that an almost unanimous voice of our people would hail as the proudest era of their lives, the time that would again permit them to assume the lofty title of American citizens."

From the Daily Mail.  
Disturbance of Public Worship at Lynn by the Come-outers.

Notice having been given that a lecture would be delivered in defence of Christianity against the aspirations of come-outers, by Rev. James Porter, of the Methodist Episcopal Church, on Sunday evening last, a large number of people, commenced to hear the lecture. The come-outers came also among them, and seated themselves in different parts about the house, one Dr. Brown stationing himself on the pulpit stairs. After the exercises had commenced, and before the lecturer had begun his lecture, the Doctor made several attempts to harangue the audience, but was forbidden, and desisted, till after the delivery of the lecture; when, in spite of the remonstrances of the authorities of the church, and amid the cries of 'hear him,' 'out with him' and hisses, he commenced speaking, and the meeting was turned into a perfect Pandemonium. Two other brainless individuals, one by the name of James N. Buffum, the other Davis, a schoolmaster, despite of the remonstrances of the preacher and others, commenced a senseless tirade of words, during which all control was lost, and the whole presented a scene of confusion rarely witnessed.

Thus, Mr. Editor, a sect has sprung up among us, who claim, say, and exercise the right of disturbing any body of people assembled peacefully for religious worship; and, strange as it may appear, these are some of the men, who, a few years ago, made the welkin ring with their bitter lamentations against mobs and disturbers, themselves being the sufferers; but now they have become the mobocrats and disturbers of the public peace.

Yours, G.

From the same.

Misrepresentation Corrected.

My attention was called to an article in your paper of Wednesday, headed 'Disturbance of Public Worship at Lynn by the Come-outers.' As that article is made up of the grossest falsehoods and misrepresentations, and I am one of the persons referred to, I ask liberty to state the facts as they really were.

In the first place, the Rev. James Porter gave notice through the public papers, that he would lecture on 'come-outism,' its true character would be exposed, the claims of Christianity would be vindicated against its aspirants, and the come-outers were invited to attend. Public attention was excited, many spirits banded to the stand, and touches match to the fagot, and turns the inquiry wheel, and hangs witches, and runs hot iron through Quaker's tongues, and plays all the bloody pranks that men have performed in all ages and everywhere, 'I doing God service.' When we go to the dinner table, we have let our worship consist in real, actual righteousness of purpose and conduct, and not in spells and contortions. It is unworthy of us, and a dishonouring of God.

distigation of the 'come-outers,' and make them 'speak out,' whether they would or not.

After the services were concluded, and the meeting dismissed, Dr. Brown again rose, and said in a most Christian spirit and in a subdued tone, that as he and others had been misrepresented, and their views and motives called in question, and as it was only 8 o'clock, he would like it much if the people would hear him a few minutes, but he would not speak if no such liberty was granted. At this moment, a pious deacon, who usually exhibits a great display of exterior meekness, suddenly assumed all the ferocity of the tiger, and seized Dr. Brown, to drag him out, but the Doctor took hold of the horns of the altar, while the people, seeing the ferocity of the attack, exclaimed from all quarters, 'hear him! hear him!' Even the minister seemed to have some compunction, and commanded the deacon to let go his fiendish grasp, at the same time giving the Doctor liberty to speak for five minutes.

When Dr. Brown had occupied the time allotted, I asked the minister if I should give a notice to the people? He replied, 'Yes.' I then said, My friends, I have liberty of the pastor of this church to give a notice. I will now say, that as our friends who have been attacked this evening feel themselves aggrieved, and having not had opportunity to reply, there is a meeting held in Lyceum Hall, on Sunday evening next, at 8 o'clock, when the subject of the evening will be replied to, its misstatements corrected, its sophistry exposed, and the cause of come-outism vindicated from the aspersions heaped upon it; and I call on all present, as Christians desirous to know the truth and do justice to all, to come out and hear the other side of the question. This is all I say, and I leave the rest to the minister. The consent of the minister. Yet your correspondent, G. has the effrontery to say that I, 'in despite of the remonstrances of the preacher and others, commenced a senseless tirade of words, during which all control was lost, and the whole presented a scene of confusion rarely witnessed.' How senseless were my words the people may judge. The evil, if an evil it is, is not in the Southern States, but in the Northern States, where the slaveholding influence is less felt at the South than at the North, and the danger of violent popular convulsions, tending to, and intended for, the overthrow of all moral and political institutions, will come upon the North before it reaches the South. The position and interests of the Southern States necessarily render the policy conservative and antagonist to the more consolidating tendencies of Northern interests; and in this condition of things, consist the safety and harmony of our system.

And men have lost their reason!

A respectable and well educated professional gentleman, when his opinions are publicly misrepresented, may not open his mouth, because he belongs to another parish, but a pious deacon, as meek as Moses, may fly upon him like a wolf.

And prove his doctrine orthodox, By apostolic blows and knucks!

I saw no 'disturbance,' but what was made by the courageous old deacon, in his attack upon Dr. Brown, and by one or two other persons, who cried out to the deacon, 'break his neck! break his neck!' to the fact that Mr. Beach had his thumb turned back in the same church some time since, and was afterwards sent to jail, for attempting to speak in behalf of two millions of slaves, where he was kept six months, to waste away for the glory of God and the good of the church!

I have made a plain statement of facts, and the people may judge who made the 'disturbance.' If your correspondent G. will 'come out' from his hiding place, over his own signature, we can measure his dimensions; and if he wishes to compare the merits of come-outism with those of the Methodist church, in the light of the teachings of Christianity, I am ready to meet him, either in public debate or public print; and I will engage to give the church, as an organization, is guilty of sentiments and practices, of which come-outers would be ashamed.

JAMES N. BUEFUM.  
From the Herald of Freedom.

Daniel O'Connell.  
Has seen fit to read, at a great Repeal meeting in Dublin, an editorial scrap from the Herald of Freedom, descriptive of his appearance during a ceremonial at a dinner table in London. He read it from the Liberator, and laid it to Garrison, and read it for the purpose, it seems, of justifying himself before the people of Ireland, for a recent attack on the editor of the Liberator, whom he called 'a sort of religious maniac,' and whom he regarded 'with most sovereign contempt.'

I saw him one day at London, undergoing the spell of a Catholic catechism at dinner. I amazed and shocked him. I sat right opposite to him, and was regarding him with a good deal of admiration. All at once the cloud of superstition came over it, all its fine expression disappeared, the light of nature and genius went out, and his great features became an inexpressive, insignificant mass. Any other face, under the same ghastly influence, would have looked as bad, in proportion to its ordinary beauty and expressiveness. A Protestant spell would have transmuted O'Connell's as much as a Catholic spell, had he been a Protestant, though, at that time, I might not have seen it. I had then hardly got over going into the cloud myself. I had occasion to speak in the Herald of Freedom of the dragon influence of this superstition. O'Connell was in my mind, and I thought, his case a strong one, and to my purpose, and I made use of it. I will add, however, that I had just been animadverting on his base attack upon Garrison, and doubtless spoke his name in terms of less ceremony than I otherwise should, for I had lost my admiration of him as a magnanimous and great man. Yet it was not my design to speak disparagingly of him, then, or to expose the sorcery of these idolatrous ceremonies.

My article was copied, I suppose with the same intent into the Liberator. I did not think of its being copied anywhere, or noticed, much less of its ever being read by the great Agitator of Europe, before all mankind, and in the very vortex of the great Repeal agitation. I should have been a little to my pen, had I apprehended this. For though, on a re-perusal, I find room enough for Garrison's criticism as to taste in the phraseology, I think the article itself well enough, as a random shot at superstition. That is, well enough for my homespun sheet. It would not be an article for the annuals, or in a studied essay.

One friend complains to me of it as a bigoted attack upon catholicism. I think a Protestant might make the same kind of charge, with equal justice, for I place the two types of superstition, in it, on the same level.

My friend James Haughton, of Dublin, censures the article severely, in a published letter to O'Connell. Will due deference be done to his suggestion, I think his letter might to better purpose have renewed his animadversion upon O'Connell, for his wanton attacks upon the American abolitionists, and treated my little article as matter of secondary consideration. Was it right or fair in Daniel O'Connell, to endeavor for that article (knowing it not to be Garrison's, for he is a shrewd and careful writer, and it is so palpably an extract in the paper he has read) to prejudice the Irish Catholics against the editor of the Liberator and his associates in the great anti-slavery movement, as Protestant revilers of their religion? If he had thought it worth his while to reprove, both for Catholic and Protestant wickedness and horridness, the article he read would have been to his purpose. I doubt if friend Haughton read the article very attentively. He quotes a very different heading to it, from the true one, and calls it a 'letter.' But he meant kindly and well.

But enough of this. I don't wish to annoy O'Connell, if I could. He has cares enough on his hands, and I sincerely wish he may triumph in his Repeal efforts, and fulfil the wishes of his countrymen. I don't think so much of Repeal as I once did, though Ireland has as good right to national parliament, and national independence, as England. I hope she will have both. I feel deeply anxious for O'Connell, and for the poor Irish people. I hope they will persevere in their manly position, and not be prey to those British bayonets. But I must thank friend O'Connell not to take occasion, at his great exertions, to strike wanton blows at the faithful abolitionists this side the water.

As to this unnatural, unearthly, ghostly superstition, we had better leave it off, all hands of us. There is no truth, honesty, or sense in any of it. And this is not the worst of it. It is very wicked. It is a spirit that binds to the stake and touches match to the fagot, and turns the inquiry wheel, and hangs witches, and plays all the bloody pranks that men have performed in all ages and everywhere, 'I doing God service.' When we go to the dinner table, we have let our worship consist in real, actual righteousness of purpose and conduct, and not in spells and contortions. It is unworthy of us, and a dishonouring of God.

## COMMUNICATIONS.

Frederick Douglass—The Clergy and the Church.

New Brighton, Beaver County, Pa.,  
11 mo. 10, 1843.

PAUL GARRISON:

We have had a very cheering Convention here, and great good has been done; though none of the 'Our Hundred Convention' friends were in attendance, except Frederick Douglass. It was held in the Presbyterian Church, the only one that could be had in the place. Much interest was manifested to hear this able advocate of human rights; and as the result of hearing him, the unbelieving have been converted, the sluggish have been aroused, the faltering have been strengthened, and the faithful have been cheered, and their hopes renewed. Frederick Douglass is a speaker of great power and eloquence, surpassed, I think, by few, if any in the nation.

He went into a sound and quiet examination of the doings of the churches on the slave question, proving to every candid and discriminating mind, that they are emphatically the bulwarks of slavery. He hurled the thunder-bolts of Truth against this spiritual wickedness in high places, and against glib villany and ecclesiastical wrong-doing; exposing the guilt and diabolism of those 'pious thieves,' who gain their livelihood by preaching sermons and scaling babies. He proved that 'the churches hold the keys of Slavery's dungeons'; and that they are responsible for the throbs of anguish, the sighs of sorrow, the shrieks of agony, and the wailings of despair, which are ascending night and day from the plantations of the South—as self-witnesses before the pharisees and chief priests; one of whom, a Methodist preacher, arose at the conclusion of his review of the Methodist Church, and declared that 'that body had been misrepresented, and he was prepared to prove it at a suitable time.' He was urged to do so at once, and that there was a suitable time. But he replied, 'he did not come there to do so, but to hear the churches, and to see if they were right or wrong.' He was informed that it was a free meeting, and that he had perfect liberty to discuss the question, without being considered as disturbing in the least the regular business of the Convention. He again objected, saying, 'he did not wish the church to be misrepresented, and he was afraid to do so, as he was afraid of getting into the Convention.' He was again urged, and again refused, stating that 'as soon as the Convention adjourned, he would be willing to discuss the subject a week or a month.' Frederick moved that it be adjourned immediately, and that they go into the discussion the next morning; (it was then growing late.) But all would not do; he said 'he was not going to be forced into the Convention, but he wished to hear the other churches reviewed, and at any rate, he had to leave town in the morning, and he could not neglect his ministerial duties.' He scarcely seemed to know what he was uttering. Many felt for his awkward position; and it was evident to all that this was a regular back-out.

The charge of misrepresentation, uttered upon himself, as Douglass told him. Since, he has given a word among his congregation, that, in two or three weeks, he intends giving a historical lecture of what the Methodist Church has done and is doing against slavery. He exhibited a specimen of what that would call assumed wisdom, sacerdotal insolence, or priestly cant. Strange how mankind are so easily misled, and how easily they are misled! He was again urged, and again refused, stating that 'as soon as the Convention adjourned, he would be willing to discuss the subject a week or a month.' Frederick moved that it be adjourned immediately, and that they go into the discussion the next morning; (it was then growing late.) But all would not do; he said 'he was not going to be forced into the Convention, but he wished to hear the other churches reviewed, and at any rate, he had to leave town in the morning, and he could not neglect his ministerial duties.' He scarcely seemed to know what he was uttering. Many felt for his awkward position; and it was evident to all that this was a regular back-out.

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Rev. James Birney. I hope the latter clause of the resolution will be omitted. A similar resolution, declaring laws requiring us to restore fugitive slaves, was adopted by the New-York Convention at Buffalo. I think it very inexpedient to pass resolutions that will not sustain the laws of the land. We should do all that we can to obtain their repeal. I am opposed to the passage of such resolutions. They are caught at, as was the Buffalo Convention, and published in the political papers, to excite prejudice in the minds of the people against our cause. I cannot say that I think the resolutions are wrong, but that they are injudicious, and their influence will be bad on the public mind.

S. M. Booth. The simple ground on which the Buffalo resolution was based, was the law of God, and our duty to obey it, rather than man's law; and that the clause in the Constitution, requiring us to return fugitive slaves, was a violation of the express command of God, 'not to deliver to his master the servant which has escaped from his master unto thee.' This was the ground of the resolution, and no more, and ought not to be taken this ground? Will it attract a stigma to this Convention for it to say we will obey God rather than man?

Wm. H. Birney. Mr. Birney has pleaded the expediency of passing such resolutions. I think the passage of such resolutions both expedient and important. The sooner we settle the question whether we will yield allegiance to God rather than to man, the better. We ought to plant ourselves firmly on the ground that God's laws are always to be obeyed. Interpretations are given to the Constitution which are subversive of God's laws. Our opponents are pushing us to the wall on this point. This Christian Convention is the very one to take this true position; and this Convention, of all others, is in duty bound thus to declare to the world that we will not sustain any law or constitution which contravenes the laws of the Most High.

Rev. L. Crocker. The resolution conveys the idea that every government that has a principle of wrong in it, ought not to be sustained or obeyed. I move the resolution be recommitted.

The motion prevailed.

Rev. Noah Porter, D. D., read an address to the churches and ministers of Jesus Christ in the State of Connecticut, which assumed some very decent positions, but which were more than neutralized by the repeated disclaimers. On the whole, it is worthy of a place with the letter of Ex-Governor Ellsworth under 'Refuge of Oppression.' [See the address, Ch. Freeman, Oct. 26.]

Rev. L. Crocker moved the adoption of the address, as an expression of the sentiments of this Convention, addressed to the ministers and churches of this State.

Rev. J. Burt (one of the committee to report an address) The issuing of an address to the churches is the most important act which devolved on this Convention. I am sorry that there could not have been a meeting of the committee to examine the address. But two of the committee had consulted together respecting it, (the author and John T. Norton,) who approved of it. The address was not all in which I cannot endorse, yet I think it will do good. We have to bear in mind that we are speaking to the church, which has had but dimness of light on the subject of slavery.

I for one should feel happy if this Convention would take higher ground—yet we must do what we can; and if the ministers and churches of this State will do more than they ever have done before—let it be their best effort to do what God will.



**THE TENTH MASSACHUSETTS ANTI-SLAVERY FAIR**  
WILL OPEN AT  
**AMORY HALL,**  
On **TUESDAY, DECEMBER 19.**

It is earnestly requested that all articles should have the prices attached previous to being forwarded. Plans have been matured by which every description of goods, every variety of manufacture, useful and ornamental, and every species of agricultural produce, contributed by the friends, can be made immediately available to the cause. No pains have been spared in the arrangements, and the friends who intend to furnish tables, are requested to address information to that effect to the **ANTI-SLAVERY OFFICE, 25 CORNHILL,** that preparations may be made for their reception.

**Important Meeting.**

The annual meeting of the (central) **NEW-YORK STATE ANTI-SLAVERY SOCIETY**, auxiliary to the **AMERICAN ANTI-SLAVERY SOCIETY**, will be held at **URICA** on the 19th and 20th of **DECEMBER**. Friends from Massachusetts and other States are expected to be present, and an earnest invitation has been extended to those able advocates of our cause, **THE HUTCHINSONS**. The Standard and the Herald of Freedom requested to copy, and to urge editorially, upon its readers, the importance of these meetings to the interests of our cause in this State, and the desirability of the utmost importance, and courteous action of the deepest moment, now present themselves for discussion and for choice.

Let all friends of the cause and the American Society make exertions to attend. **For Executive Committee:**  
**S. LIGHTBODY, Chairman.**

**A CALL TO THE FRIENDS OF SOCIAL REFORM IN NEW-ENGLAND.**

We are induced, by the pressing wants of the times, as well as our earnest solicitude to extend to call a **Convention of friends of Social Reform**, to be held in **Boston** the last Tuesday and Wednesday of December, (26th and 27th,) 1843.

The objects of the Convention are—

1. To take counsel together, as to what we may most wisely and energetically do in the progress of the great cause of Social Reorganization, in which all other Reforms, for which we have so earnestly labored and prayed in times past, are comprised.
2. To cheer our hearts by looking over our country, and other countries, and beholding the wonderful progress of Social Science, discovered by **CHARLES FOURIER**.
3. That those who believe that **ASSOCIATION** is to succeed the conflict and isolation of our present social order—to sweep from our earth the repugnant industry, the tyranny of capital and chattel slavery—to rouse the negro and the toiling masses, now so sunk that their humanity can hardly be recognized—to elevate woman to her true position in society, and give to all opportunity to develop their God-given powers, and that, in fine, through Association man will achieve his destiny, and our world be purified from vice, crime and misery; that all these may come together, and devise means to actualize our vision, and build on earth a new and glorious social industry—a home where all who love truth, and would live it, can find refuge. Let those who are willing to labor and sacrifice for our idea, and to be down thorns in the path of those who are to succeed us in the struggle of life, come together.

Those who know the truth, and believe that truth which is omnipotent, let us labor for humanity, knowing that in so doing, we can truly labor for ourselves.

*David Mack, Northampton Association; Sophia Ford, do. George W. Benson, do. Robert Westcott, M. D. Boston, Caroline Negan, do. Joseph Carey, do. Oliver Johnson, do. H. W. Williams, do. Frederic Geist, M. D. Lowell; Josiah Packard, Boston; Sydney Southworth, do. L. W. Russell, Brook Farm; Amos A. Buffum, Lynn; Mary S. Glover, do. J. B. Babine, do. Wm. Bassett, do. E. A. Kittridge, M. D. Wm. C. Nell, Boston; John Allen, Roxbury; Frederick S. Cabot, do. Geo. C. Lock, Abol Tunner.*

**CALL FOR A CONVENTION.**  
SOCIAL REFORM AND COMMUNITY OF INTERESTS.

AN ASSOCIATIONAL CONVENTION will be holden in WORCESTER, on the 12th of December, and on Wednesday, December 13th, next, to examine and discuss the propriety of reorganizing society into ASSOCIATIONS or COMMUNITIES, in which all may have a COMMON INTEREST in whatever appertains to a Physical, Intellectual, and Moral culture, as a basis, or the broad basis of all the rights arising from the productions and possessions of property. And also to enquire, and endeavor to ascertain what is the best plan upon which Association should be formed. Able speakers from Northampton, Roxbury, and Hopkdale, are expected to be present.

All persons friendly to free discussion are invited to attend, and participate in the deliberations of said Convention.

The Convention will meet in the Town Hall, Tuesday, Dec. 12th, at 10 o'clock, a.m. It is expected there will also be a Convention for the same purpose holden in Leominster on Friday and Saturday of the same week.

*George W. Benson, James Boyle, Luther Brigham, Francis Wood, George Blood, Thomas Bowles, Oliver White, Jos. M. Russell, Amos A. Buffum, J. W. Lewis, Wm. C. Nell, Wm. Stepperson, Saml. P. May, Abiel W. Wood, Whipple Bigelow, Joseph Duncan.*

Worcester, Nov. 27th, 1843.

**CHURCH CONVENTION AT SYRACUSE.**

Commencing on the 3d Wednesday in December, 1843.

We, the undersigned, persuaded that the time has now fully come when Christians who would preserve their integrity, are loudly called upon to separate themselves from those anti-christian combinations known under various names, and falsely calling themselves christian churches, that still persist in neglecting to espouse the cause of the poor, to proclaim the gospel of deliverance to the captives, and the opening of the prison doors to them that are bound; believing, also, in the divinity, and that of the Christian Church, and the obligation resting on Christians, to associate themselves together in church relations.

Do hereby invite a general Convention of all who unite with us in these views, for the purpose of uniting in a general expression of our sentiments, and especially to discuss, ascertain, and promulgate the principles and appropriate form and mode of church organization, as taught in the New Testament, having in mind the great principles of human equality, common brotherhood, and inalienable rights.

Said Convention to be held in Syracuse county, commencing on the third Wednesday of December, 1843, and to continue at the discretion of the Convention.

Signed by Gerrit Smith, Beriah Green, William Goodell and six-aix others.

**LOOK AT THIS!**

THE subscriber, who has had several years' experience in the mailing department of a weekly paper, as also in various kindred employments, if anxious to obtain a situation. He would prefer his services engaged in Boston; but would not mind himself of instruments in other cities. He can produce the best of testimonials in regard to character, ability &c. Please address

**WILLIAM C. NELL, 25 Cornhill.**

Will the Circular Anti-Slavery Standard concur in favor by inserting this notice?

**WARRANTED BOOTS.**

**WORKINGMEN'S BOOTS**

The best article for the price which can be bought, double-bottom, and warranted to last. **R. Campbell & Co.'s**, at J. M. Russell's, 25 Cornhill, Boston. No. 5 Market Square, up stairs. Country trade, by mail, by rail, and by express.

*J. M. Russell also can be had on hand a large stock of "POWERS" the best plan for crimping Boots as before mentioned. He is also prepared to give assistance in the manufacture of every variety made up of leather.*

*W. M. Russell also can be had on hand a large stock of "POWERS" the best plan for crimping Boots as before mentioned. He is also prepared to give assistance in the manufacture of every variety made up of leather.*



## POETRY.

For the Liberator.  
O'CONNELL'S APPEAL TO HIS PRO-SLAVERY COUNTRYMEN IN AMERICA.  
[See his Letter to the Committee of the Cincinnati Repeal Association.]

I. 'Twas not in Erin's green Isle,  
You learn'd to despise the oppress'd—  
To the weak to be cruel and vile,  
And pitiless towards the distress'd—  
Your mothers were gentle and kind,  
To the cause of humanity true;  
Your sisters are virtuous in mind,  
And lovely as angels to view.

How, then, can your souls have become  
More black than the negro's dark skin?  
Cover'd o'er with depravity's scum,  
And full of pollution and sin?  
In utter amazement we're lost—  
With horror your course we survey—  
As traitors, not friends, we accost  
Those who Liberty basely betray.

III.  
You, with Irish blood in your veins,  
The volunteers' champions of wrong—  
Of slavery's scourges and chains—  
Of the merciless, brutish and strong!  
You joining with tyrants to crush  
The friends of the perishing slave!  
You striving their voices to drown,  
Who their country from ruin would save!

IV.  
Yet daring to boast that you came  
From the land of the shamrock so green,  
Now kindling with Liberty's flame,  
The foremost of nations now seen!  
Away!—you are counterfeit coin—  
Not sons, but vile bastards you are!  
Point not to the battle of Boyne,  
Nor sing again, 'Erin go bragh'!

V.  
Talk not of enactments and laws—  
They never can sanctify crime,  
Though hailed with a shout of applause,  
Though old as the advent of time:  
The God-given right to be free  
Is stamped upon every soul;  
And 'tis Heaven's eternal decree,  
No tyrant the free shall control.

VI.  
Come out of the councils of those  
Who flourish the lash and the rod,  
And recompense labor with blows,  
And scoff at the image of God!  
Their countrymen do not keep;  
To their cry for REPEAL give no heed;  
They are viler than reptiles that creep  
In the dust—and of Satan the seed.

VII.  
Join, join with Haman's friends,  
In breaking the yoke and the chain;  
For a blessing from Heaven descends  
On those who the right will maintain:  
O! plead for the slave with a voice  
That tyrants shall hear with affright;  
Then or you shall Erin rejoice,  
And embrace you as sons with delight.

W. L. G.  
For the Liberator.  
APOSTROPHE TO A REVUELT.  
How gently o'er thy pebbly bed,  
Thou murmurest along,  
Thou lovely, quiet, little brook—  
I thank thee for thy song.  
Thou almost seem'st a living thing,  
As I commune with thee,  
And banish from my worn heart  
Its deep anxiety.

From the cold stare of strangers' eyes,  
That wounded heart retreats,  
And in the sweet companionship  
Of Nature kindred meets.  
They little know the stranger's heart,  
Who can so lightly wound;  
Or else within their own no spot  
Of kindness can be found.

With love for every living thing,  
I seek this calm retreat,  
And here no treach'ry clothed in smiles,  
And flattery's words, I meet.  
What though, like quagmires black and deep,  
Which yet a surface fair  
And beautiful to human eyes  
As terra firma wear—

Some seeming friends betray the trust  
Which in them I repose,  
Presenting me a poisoned cup,  
While with sweet overflows.  
Yet, like thy waters bright and clear,  
Some hearts are pure and true,  
And no concealment needing are  
Just what they seem to view.

When enemies my course oppose,  
When strangers coldly frown,  
When approbation flows withhold,  
How is my heart cast down!  
Yearning for smiles of love to cheer,  
Flinging on the way:  
They seldom come—and all seems dark,  
With scarce of light a ray.

I turn not back, although I halt,  
Often, and lose much time;  
For some bright glimpses I have had  
Of Freedom's goal sublime.  
Thou in thy journey earnest not,  
Whate'er would hinder thee;  
But on in the same course still flow'st,  
With music to the sea.

I'll learn the lesson taught by thee—  
Receive thy kind rebuke—  
And on the future fix my eye,  
And, like thee, friendly brook,  
Wait not the breeze of sympathy  
To carry me along,  
But onward struggle, though my foes  
Be numerous and strong.

So may I soothe some griefs, and wipe  
Some tears from sorrow's eyes;  
As thou, where'er thou flowest, dost  
Thy borders fertilize.

ESTELLE.  
Tallman Place, Woolrich, May 2, 1843.

## WINTER.

BY JOHN CRITCHLEY PRINCE.  
Even Winter to me hath a thousand delights,  
With its short, gloomy days, and its long, starry nights;  
And I love to go forth e'er the dawn, to inhale  
The health-breathing freshness that floats in the gale;  
When the sun riseth red o'er the crest of the hill,  
And the trees of the woodland are hoary and still;  
When the motion and sound of the streamlet are lost  
In the icy embrace of mysterious frost;  
When the hunter is out on the shelterless moor,  
And the robin looks in at the cottager's door;  
When the Spirit of Nature hath folded his wings,  
To nourish the seeds of all glorious things,  
Till the herb and the leaf, and the fruit and the flower,  
Shall wake in the fulness of beauty and power.

## SOCIAL REORGANIZATION.

## New Society.

WILLIAM LLOYD GARRISON:  
The following is presented as an outline of a scheme of government, framed to be in accordance with the principles of liberty in the American Constitution; and is intended to perpetuate those principles by extending the right of representation to minorities, by providing for the support of the government through voluntary contributions, and for its efficient action by the substitution of religious, or moral and intellectual influences, in the place of physical compulsion.

1. Elections to representative bodies to be by pairs of members in each district.

2. Where the election is contested, and the minority equals half the majority, there to take place a second election.

3. At the second election, none to vote but those who voted in the minority, or who abstained from voting at the former.

4. The minor elections to be for one member, who, with the two elected in the first instance, shall be the Representatives for the district. The minor and major members to be equal in their capacity of Representatives.

5. Every tax-law being repealed, and the machinery for its collection abandoned, there to be appointed, in each district, a Receiver, into whose hands may be paid the money raised for the use of the State.

6. When the sums necessary for the Executive shall have been voted, an equal division of the same, by the number of Representatives to be made, and the amount ascertained which it is the duty of each district to pay. Each district being required to pay in proportion to the number of its Representatives.

7. It is to be voluntary on the part of every individual to contribute to the district quota, or not to do so, as he or she may deem fitting.

8. A day to be named, before which the sums voted shall be paid into the treasury of the Executive.

9. The non-payment of its quota, at the time specified, by any district, to be held to disqualify it from electing to the [next succeeding] representative body.

10. In case of default in the public revenue such as above named, the Executive shall raise the amount upon the public credit.

11. At the next financial period, the deficiency, if remaining unpaid, to be added to the amount voted for the current expenditure, and the whole apportioned equally, as before, to the constituencies represented.

12. The right of a district to elect to the House of Representatives to be in jeopardy for a period co-extensive with the default in payment after the dissolution of the House in which it was last represented.

13. The House of Representatives, upon its assembling, to divide itself into as many committees as the Executive may deem advisable.

14. The committees to each elect for itself a President, Vice-President and Secretary.

15. Every representative to be a member of some one of the committees.

16. The Executive in each department of the government to submit to a committee the measures intended to be pursued in that department, and to receive its advice thereon.

17. The committee to be informed, also, of the estimated expenses of that department.

18. No vote of the committee to be taken on the details of the measures proposed by the Executive, nor on the several items of expenditure.

19. The committee to vote its approval or disapproval of the whole of the measures proposed, and, by a second vote, its approval or disapproval of the estimates.

20. When the sense of every committee has been taken on the measures and estimates submitted to them respectively, the results to be communicated to the whole body of representatives, and their opinion taken by voting, as in the committees; that is to say, first on the measures, then on the sums proposed to be expended.

21. The House not to vote on details, either of measures or expenditure.

22. The House to express its opinion on the whole of the government policy by voting *aye* or *no* to a resolution to be put from the chair, expressive of confidence in the Executive.

23. If the resolution be affirmed by a less number than [two thirds] of the members, a second resolution to be put, declaring that the sums of money required by the Executive are necessary for its efficient action.

24. If [a majority] of the members vote in favor of this second resolution, the session to be then concluded, and the members immediately to lose their representative character.

25. If the resolution expressive of confidence in the Executive be negatived by a majority consisting of two thirds, it to be obligatory on the President (or Governor) to resign his office, and another election to take place forthwith.

26. If the resolution declaring that the sums of money required by the Executive are necessary to its efficient action be negatived by a majority of votes, it to be also obligatory on the President (or Governor) to resign, and another election to take place forthwith.

27. The President, or Governor, so retiring, not to be re-eligible at the immediately succeeding election.

28. The representative body rejecting as prescribed the Executive, to retain its functions during another session.

29. At its second session, a vote of want of confidence in the new Head of the State, or a refusal of the supplies, to be the termination of its existence.

30. At the next succeeding election of representatives, the members of the double-session to be ineligible.

31. The President to be elected for an indefinite period, subject to the restrictions before set forth.

32. The House of Representatives to be elected annually.

33. The Senate to be composed of the Presidents, Vice-Presidents, and Secretaries of the committees in the House of Representatives.

34. The Senate to commence its existence from the dissolution of the representative body. The period of its duration to be the interval between that time and the assembling of the next House of Representatives.

35. The Senate to be divided into Boards of Council, composed of three members each, corresponding with their selection in the House of Representatives.

36. The Boards of Council to receive, from the Executive Head of each department, information of the proceedings taking place therein, and to give advice and assistance when called upon to do so.

37. Reports on the several departments of Government to be prepared by the Senate, and laid before the House of Representatives on the assembling of the latter body.

38. The members of the Senate to be re-eligible as Presidents, Vice-Presidents, and Secretaries of the Committees of the House of Representatives.

39. No Senate to exist between the dissolution of a double-session House of Representatives and the election of the next succeeding one.

As this concludes my present series of papers, allow me, sir, to make use of the occasion which is afforded to thank you for the liberality you have displayed in furnishing a medium of communication with the public for the views that have been set forth in them. These views have, as yet, few exponents, and, perhaps, but an inconsiderable number prepared to subscribe to their correctness as literally developed. There is, notwithstanding, in the presentment, clear and strong, which is felt by the upward tending of a happier life on this earth for all mankind, the surest guarantee that they will be, soon or late, universally responded to. Meanwhile, nothing better can be done in respect to them, by those to whom they are

of vital import, than to imitate your conduct with reference to the great enterprise with which your name is so honorably connected, and to make use with untiring patience all opportunities whereby their ultimate success may be achieved.

Wishing you and every friend of humanity a speedy triumph in the liberation of the slave and in his elevation to the condition of a free and independent being.

I remain, most respectfully,  
Yours,  
SAMUEL BOWER.

North Chelmsford, Mass.  
October 9, 1843.

## COMMUNICATIONS.

## Odd Fellows.

To the Editor of the Liberator:  
During a recent visit to Auburn, I found one of my friends very much engaged with the Society of Odd Fellows, of which he is a member. He was a fanatic.

'I will not say the same of him, in regard to this 'L. O. O. F.' He only belongs to a secret society which shuns the light, and does not tell the friends of its members accompany them, to see 'of what manner of spirit they are'; and yet they will invite them to join this brotherhood of darkness, which, though it is in the light, but every man friend, 'You may read the Constitution and by-laws.' I did so, but was none the wiser as to the doings of this mysterious conclave of darkness.

They claim to be a benevolent association—that kind of benevolence which will extend charity to its own members, and leave the widow and orphan of the stranger to suffer. Priest and Levite like, they, just by all who are not of their own chosen sect. They claim, of course, to be as extensive in benevolence as the whole world—to extend charity to all; but not until they have a surplus of funds beyond all probability of need for its own members. If I am a stranger, they will not take me in—if I am sick, they will not visit me—unless I can give them a good reason for their visit. I am one of their own chosen sect. They claim, of course, to be as extensive in benevolence as the whole world—to extend charity to all; but not until they have a surplus of funds beyond all probability of need for its own members. If I am a stranger, they will not take me in—if I am sick, they will not visit me—unless I can give them a good reason for their visit. I am one of their own chosen sect. They claim, of course, to be as extensive in benevolence as the whole world—to extend charity to all; but not until they have a surplus of funds beyond all probability of need for its own members. If I am a stranger, they will not take me in—if I am sick, they will not visit me—unless I can give them a good reason for their visit. I am one of their own chosen sect.

After allowing me to read the Constitution and by-laws, my friend brought that as a proof that the society was not secret. 'Then,' said I, 'I will go with you, and witness the proceedings.' 'Oh! no,' he said, 'we do not allow spectators in our meetings—they are not to be known but members.' If, then, a man joins this association, he joins it without knowing where he is going.

Another thing adduced to prove that this was an excellent affair was, that G. W. Montgomery, Universalist priest at Auburn, was a member of the lodge—and always opened it with a prayer!

I respect Montgomery as a man, but as a priest I have no more respect for him than I have for others of the same ungodly office. Opened with a prayer! And what, in the long, black catalogue of all that is vile and abominable, has not had the sanction of a priest thrown around it? ARMIES and NAVIES, on the eve of a bloody work of human butchery, have been sanctified by prayer. Private as well as public pilgrimages have had their chaplains. Nations, leagues, for 400 pieces of silver, have been opened by prayer. I presume that not one of the damning acts in the whole list of piratical laws, which blacken the pages of our southern statute books, have been passed without the sanction of a priest, who opened the session by prayer. Slavery and the slave trade find their ablest defenders in the praying D. D.'s of our time. Only let any form of iniquity become popular, and men, assuming to be 'ordained of God,' will not be wanting to join in it, no matter how secret, or how dark and damning the deeds they may commit. I do much regret that such a man, as Montgomery would be, if he were not a priest, should throw away his good name so far to bow to such a Moloch; but holding the station he does, I cannot wonder—not at any thing.

They say they receive none but those of 'good moral character'—those whose honor we can trust. No, no, but men of the State are not to be good moral characters shall be allowed to sell alcohol to drink! But we find that no man of good character will engage in the traffic. I know men who belong to this secret society, who are notorious for profane, but I cannot say that such things come within the morality of this society.

The book containing the by-laws, contained also a sermon delivered by Rev. A. B. Chapin, Rector of Christ Church, West Haven, and St. John's Church, North Haven. In this sermon, the Rev. gentleman goes on to say that the Society 'has its foundation' in the 'principles of the most expanded benevolence. The maxims, upon which it is based are Friendship, Love, Truth.' He laments much to find that it is not a secret society, and says that 'there are some secrets in it, which even the wife must not know!' No—but she does know that, while she sits alone until 10 or 12 o'clock at least one night in a week, her husband is attending a secret society; so secret that even she cannot know what his occupation has been. All that she is permitted to know is, that she is alone, while he is enjoying himself with his secret society, and that he would not let her know that he is doing so.

As a palliation for the wife's being told that 'there are some secrets which even she must not know,' this Rev. divine Odd Fellow says, 'There may be confessions made to the ear of a clergyman, which it would not be proper for him to mention to others.' Undoubtedly, if a clergyman would 'disclose' what they know to be going on in their own secret denominations, we should be startled at the revelation of crime and debauchery which are constantly going on in them; but his business, it seems, is to keep all secret, and hide it beneath his robe, to a little money. This, may explain why they have such affinity for Free Masonry and Odd-Fellowship, which are 'thinks up to spirit' to 'disclose' what they know to be going on in their own secret denominations, we should be startled at the revelation of crime and debauchery which are constantly going on in them; but his business, it seems, is to keep all secret, and hide it beneath his robe, to a little money. 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